The Bombay Guardian.

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WEEKLY REVIEW.

—We await now, with considerable anxiety, the arrival of the mails that have lately left Europe, to become acquainted with the terrible details of the trampling out of the Paris insurrection. The murder of the Archbishop of Paris, and probably so many other persons of note, and the diabolical attempt to blow up Paris and convert it to a heap of ruins, will cover this miserable insurrection with everlasting infamy.

—The papers are again protesting against the faulty site of the light-house which is now lifting its head above the prongs, near the entrance of our harbour. It is matter of very high importance that Bombay harbour should be properly lighted; a battle was waged for many years to convince Government that the Colaba lighthouse was not in the right locality; finally, a new light is decreed and commenced: but unfortunately the site fixed upon seems to be as objectionable as the old one. We are told that the selection of this site is due to our modern system of compromise; *media via tutissima;* one engineer was strongly in favour of the Colaba site as good enough; another was for having the light at the extremity of the prongs, the place where danger begins; of course, if the Committee chose one, it would be a grievous disparagement to the other; so they split the difference, divided their respect impartially between the two engineers, and decreed that the light-house should be half-way between Colaba and the end of the prongs. But this, it appears, is the very place where it is not wanted. If Government really have reason to believe that the selected site is the best, it seems a pity they do not take pains to convince the nautical and mercantile world that it is so. It is suggested that the half-finished tower should be converted into a battery.

—We have received another letter advocating the establishment of a public place of worship for non-ritualists, centrally situated. We do not think that anything is likely to come of such a proposal until its advocates give their names to the public and take steps for acting unitedly. We recommend our correspondent to address the clergyman whom he mentions.

—We invite attention to the interesting letter of a Madras missionary. It may be as well to mention that the writer is in no way connected with the missions whose successes he reports.

The *Hindu Reformer* some time ago published a criticism of the pamphlet, "Law in its relation to Salvation." A Christian missionary replied to this article, was answered and has again replied,—all in the columns of the *Reformer*. We give the closing paragraph of the last article:

"We now beg leave to express our acknowledgments to the conductors of the *Hindu Reformer*, for allowing us to occupy so much space as we have done, in several issues of their paper, in presenting certain considerations in favour of Christianity; and yielding to the desires of our friend who has engaged with us in this discussion, although on our part, we would willingly continue it, we now retire from it. We only ask room, in closing, to throw out one thought. Christianity sets itself up, as a religion brought to earth by a divine messenger from Heaven; it professes to answer certain questions, which every serious minded person must at times put to himself, concerning his future destiny and his chances of forgiveness, with a righteous and offended God; it claims to teach the only way by which sinful men can escape the just punishment of their transgression. This religion is either true or false; it is, therefore, either of the most pressing importance that men should give heed to and obey its admonitions, or it is of no importance whatever they should do so; if true, Christianity is everything; if false, it is nothing. When therefore a religion making these claims, professing to give a satisfactory reply to certain momentous questions, and supported by well-founded and long continued historical sanctions, is set before us, is it not the part of wisdom for us, in a candid and fair-minded manner to study its doctrines, and to investigate the nature and foundation of its claims? Christ is usually admitted to have been a man of uncommon sagacity, as well as of heavenly purity of life. When therefore we find him saying such things as these, 'He that believeth on me is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God;' 'I am the way, and the truth, and the life; no man cometh unto the Father but by me;' 'This is the work of God, that ye believe on him whom he hath sent.' 'He that believeth on me hath everlasting life;' it certainly behoves us all to inquire diligently what he meant, and what the faith is of which he speaks. When we find him further claiming to be about to shed his blood for the remission of sins, to give his life as a ransom for many, and to give his flesh for the life of the world, should we not endeavour to find out, as nearly as we can, what this sagacious yet humble and holy man of Nazareth means? It is therefore to an earnest and candid consideration of the life and teachings of Jesus Christ that we would most urgently invite our friend, who has been discussing with us, as well as all who may read these words. If Christ's teachings are true, they are unspeakably important; and to know whether they are true, we should give them our most careful consideration. 'Prove all things; hold fast that which is good,' said the apostle Paul;—an admonition which may well be followed by every man."

We are not a little surprised to find such a paragraph as the following in the *Times of India*:

"The Government of Bengal is virtuous above all things and desperately righteous. The *Examiner* states that the Commissioner of Police in Calcutta has been called upon by the Lieutenant-Governor for a report as to the alleged circulation of subscription lists for the English Derby Sweepstakes, which, the *Mirror* says, were sent from office to office enticing people into gambling transactions. The Lieutenant-Governor has desired that if the statement in the *Mirror* be correct, the parties concerned may be dealt with according to law. Our friends in Calcutta are, therefore, to have no more 'cakes and ale' because of Mr. Campbell's 'virtue.' But does Mr. Campbell think that he and all the police put together can prevent a man from spending a gold mohur pretty much in whatever way he pleases? His Honour will find himself greatly mistaken, and the best thing he can do is to leave Derby sweepstakes alone. Perhaps His Honour, being rich himself, grudges a needy fellow such a haul as £4,500. Has Mr. Campbell nothing else to do?"

Has not our respected contemporary spoken unadvisedly? Is not the practice referred to a violation of the law of the land? Is it becoming in the press to ridicule attempts to maintain the law? Is not the practice demoralizing? Is it not rightly called gambling? Is it not a piece of hypocrisy in us to arrest the Natives that gamble for a few annas, and to regard the Derby lotteries as respectable and not to be interfered with? We should be sorry to have any friend of ours get such a haul as £4,500 in this way. We do not think it would do him any good. Money obtained in this way is pretty sure to bring mischief to the winner, and many a man has come bitterly to rue the day he won a prize in a lottery.

We have received the first number of *Mountain Echoes*, the new Simla serial. It is of 16 pp. 8vo., with cover, well printed and of creditable appearance. The present number consists largely of selections, but has two home letters, a sketch of the life of Sir David Brewster, and an article on Christian Union in British India, by the editor. From this we make the following extract:

"Catholicity has long been a prominent characteristic of Anglo-Indian Christianity. In this land it has been well exemplified by a cordial co-operation in promoting the cause of truth, as a cause common to all the churches; and in Britain it has often been thankfully and emphatically acknowledged. Ministers and members of different Churches, returning to their home-lands, have softened the asperities of ecclesiastical controversies, by cordially expressing their appreciation of the excellencies of other denominations than their own. It may be of some interest to inquire into the combination of causes resulting in this catholicity of spirit.

The remarkable decision of Christian Civilians, Military Officers and others, has contributed not a little to this happy result. When comparatively few, and when various forms of petty persecution were more common and more severe than now, earnest Christians found it necessary to make a decided and unequivocal profession. They nobly did so, and by their faith and courage recruited their ranks. Standing out clearly for Christ in the midst of conflicting elements they gladly recognized each other, though members of different Churches, as followers of one illustrious Leader.

The tendency of residence in this great land in all minds of considerable capacity and power is to get disentangled from the contracted opinions of lesser and earlier spheres. Earnest Christians as well as others begin to cherish imperial rather than provincial views in secular matters. This tendency extends to religion. In many of those who are unconverted it developes into latitudinarianism; but in decided Christians into a Scriptural Catholicity, combining definite principles with a considerate charity.

The vast systems of false religion that surround us in India act in the same direction. Amid the dark shadows of Hindu idolatry and Mahomedan error as a back-ground, Christianity in a variety of forms and hues comes out to the observant eye as really one, unity in diversity, like the colours of the rainbow, each contributing to brighten the hope of a seed time and a harvest, such as India has never had, so that the contrast during thou-

sands of years past between its natural splendour and fertility and its moral darkness and barrenness, shall give place to a glorious harmony."

The writer goes on to speak of a succession of really Protestant bishops, Heber, Wilson, and Cotton, who have done much to promote this Catholicity, and of the happy influence exerted by a large number of evangelical clergymen, and adds:

"These sentences refer to so many faithful servants of Christ, yet in this Indian field, or retired to England, or removed to their rest and reward, that I cannot record the names even of the more eminent; but there is one whose services have been so great, and so prolonged that I cannot deny myself the pleasure of referring to him in this connection, the Venerable Archdeacon Pratt, now about to leave India after the labours of many years. Though a very decided Churchman, he carries with him the esteem of all branches of the Protestant Church in India.

The Church Mission too has been a connecting link between the English Church and other Churches in India. Strong in attachment to their own communion and invariably evangelical, the Missionaries have manifested a Catholic spirit which has met with a cordial response from their brethren of other denominations.

Further it has often happened that the only religious services in a locality were conducted by Baptists, Congregationalists, Presbyterians, or Methodists. Here, as at many a station where the Chaplain was the only Minister, there was soon, though not in name, a real Union Church. Hearers were converted or edified under a ministry of another Church than their own; and if, when opportunity was afforded, they returned to their own Church, they could not but cherish a kindly spirit to those with whom they had been associated, and especially the Church whose ministry had been to them a medium of blessing.

Finally as earnest men in India become thoroughly practical, and as all the Protestant Churches have done real work in their various spheres, there is a readiness to acknowledge this, by all parties, in a spirit of Scriptural Catholicity."

There are now so many excellent monthly periodicals published at home, and there are such facilities for obtaining these in India, that the *Mountain Echoes* will probably become more Indian in successive numbers, and treat of matters interesting to residents in India and yet not such as are commonly treated in the home magazines. We heartily wish the *Echoes* success, and trust that it may be made very useful. The cost is only 2½ Rupees for the six months.

We acknowledge receipt of the Report of the German Ev. Missionary Society in S. Western India, for 1870. The stations occupied are 17 in number, in Canara, S. Maratha, Malabar, and Nilgherries. The number of communicants is 2,103, a gain of 160 last year. The Report refers to the war between France and Germany as having affected contributions to the Society; but it hopes that as the wars at the beginning of the century awakened an interest in Missions and laid the foundation of the Basel Society, so good may come out of this. The Directors write that scarcely ever was there so much religious life at home as now. We give some extracts from this interesting Report in our Miscellany.

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PAUL IN THESSALONICA. III.

We wish that those among us who are halting between two opinions, wondering whether indeed Jesus is the Saviour, Christianity of God, the Bible a divine chart of life, or not, would go with us to the Thessalonian synagogue and hear this Paul, this stranger from Tarsus, say what he has to say. We would be heartily glad if our educated Native friends would seriously accompany us in our examination of the way in which a Christian church came to spring up in Thessalonica. For a right settlement of this one matter, which may seem a small matter, would be really the settlement of a thousand questions and the solution of the greatest of all problems, this namely, Whence is Christianity? And if some hesitate to receive the testimonies on which we rely, the 17th chapter of Acts and the letters to the Thessalonians, let them candidly follow us and see if there is any more rational account to be given of facts that none can dispute. No one disputes that in the first centuries of our era Christian churches sprang up in thousands of places, throughout the Roman empire and even in the regions beyond. No one disputes that the religions of Rome, Greece, Egypt, Syria, Germany, mighty systems of religion that had passed triumphant through all manner of revolutions and all degrees of culture, and were powerful enough in the first century of the Christian era to doom to death those that renounced them, that these religions were all swept away as with a besom of destruction by the silent, secret operation of Christianity. The fact is there, however one may explain it; and this gives intense interest to our observation of Paul in Thessalonica.

Well, the Jews of that city have come together in their synagogue on their Sabbath to worship the God of their fathers and to listen to his law. Not they only, but a considerable body of proselytes of either sex. If the Scriptures were read in the Hebrew they were doubtless also read in the Greek version. It is matter of thankfulness that we have such satisfactory evidence that their Scriptures were those of our Old Testament; modern cavillers, as they have striven to discredit the antiquity of the New Testament books would have been glad to deny that of the Old Testament; but the stubborn fact remains that the Greek translation had been made and was in universal use, before the Christian era. Here is an incontestible monument, and to what does it testify? Simply to the wonderful things done by God in behalf of the Jews in ancient times? Is it merely historical? No; it tells indeed of many wonderful interpositions of God; it is a marvellous record of the way in which Jehovah has guided and governed the Jews during so many centuries; but more startling than all this are its references to a glorious future; to a day unprecedented and to a person unparalleled; to a Deliverer in whom all the nations of the earth were to be blessed; to One in whom the kingdom of heaven should descend to earth; of the increase of whose pacific government there should be no end. This doubtless was the characteristic that most powerfully attracted the Gentiles, and led so many of them to become proselytes; it was 'the HOPE of Israel' that they came to share. And the feeling was all but universal that the time had fully come for the manifestation of this personage, this King, Priest, Prophet, so much greater than all kings, priests, and prophets that had been; Daniel having clearly predicted that it would be 490 years after the cessation of the Jewish captivity; a term of years that had already expired.

Paul and Silas, those tent-makers who had lately come to Thessalonica, were in the synagogue, were recognized as Jews, and were invited to give a word of exhortation. Paul availed himself of the opportunity, and began to speak about the prophecies relating to the Messiah. There were prophecies relating to the glorious and wide dominion of the Messiah; but what was the nature of this dominion? was it like that exercised by Gentile monarchs and conquerors? was it the mere reduction of many nations by force to own his sway and pay him tribute? Very, very different. This King is characterized by meekness; he is the Lord our righteousness; his only weapon is the truth; he takes captive the heart of man; he comes to write the law of God in the hearts of men, so that it shall be their will and pleasure to do the will of God. What is more, he comes to suffer, to be despised and rejected, to be put to death, and that by his own people. He comes to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness (Dan. ix. 24); therefore he should be as a lamb led to the slaughter for the transgression of his people, his soul should be made an offering for sin (Isai. liii.); yet, though cut off, he should live, should see his seed, should prolong his days, and his name should be great from the rising of the sun unto the going down of the same. Paul thus 'reasoned with them out of the Scriptures,' not confining himself to the prophecies relating to the glory and power of Messiah's dominion, but adducing those which spoke of the spiritual character of his reign, and his atoning work, his sufferings, death, and resurrection; opening and alleging that the Christ thus prophesied must needs have suffered, and risen again from the dead. He then proceeded to assure them that those prophecies had been fulfilled in Jesus of Nazareth, who had died about 20 years before in Jerusalem, and whose Gospel was now being preached to Jews and Gentiles throughout the world. Jesus was a name everywhere spoken against; these Thessalonian Jews had often heard of it, but chiefly in the way of reproach. If he was the Messiah, why did not the whole Jewish nation believe upon him? How was it possible that there should be any doubt about his claims? Should he not come in power that none could dispute? Paul was familiar with this objection, and answers it from prophecy. The Christ should come in truth, meekness, and righteousness; he would be despised and rejected; the great body of his people would refuse to acknowledge him; as Moses lifted up the serpent in the wilderness, so it was necessary that Jesus should be lifted up on the cross, as a propitiation for the sins of men. If any one would fairly consider the history of Israel, could he be surprised at the rejection of Jesus? Which of all the prophets did not the Jews oppose? When were their aims and those of the Holy Jehovah found in harmony? But in Jesus was the fulness of the Godhead; not merely of power, but of wisdom, truth, holiness, and grace; and all the antecedents of their history made it probable that he would be rejected, except by the enlightened few. Was it not a fact that true believers had always been a small minority among the Jews? At all events, here was the fact, that the rejection, the expiatory death, the resurrection of Christ had been distinctly prophesied.

For three Sabbath days the Jews continued to hear Paul's exposition of the prophecies and his preaching of Jesus. God bore testimony to his word: some believed and entered into peace; of the proselytes a large number, including not a few of the chief

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women. Then the rest of the Jews took alarm; they would no longer allow Paul the use of the synagogue; the converts were obliged to come out and be separate; and thus the Church at Thessalonica began to be.

THE INDIAN MIRROR AND CONVERSIONS.

Some of the good people at home who gave such a cordial welcome to Baboo Keshub Chunder Sen, would be not a little astonished, we think, if they saw some of the paragraphs and articles that appear in the *Indian Mirror*, indicating that the worst lot that can possibly [illegible] to any man is, in the opinion of the [illegible] become a follower of Christ. As [illegible]any case of conversion to Chris- [illegible]nnounced, we have a manifestation [illegible]s that leads us to infer that the [illegible]come back from England with [illegible]on that the best return he can [illegible] the kindness and good feeling [illegible] him, is to consecrate himself [illegible]owers unreservedly to the work [illegible] the spread of Christianity in [illegible] Chunder Singh was denounced [illegible]n the *Mirror* as soon as news [illegible]eached Calcutta by telegram, [illegible]Brahmo was despatched to [illegible]ice to win him by whatever [illegible] from Christ. The *Indian* [illegible] has a notice of the Rajcote case, [illegible] account appeared in our columns.

[illegible]*ay Guardian* gives a rigmarole account [illegible]with such insinuations and charges [illegible] Magistrates, and the prosecutors, as [illegible] great amount of animus and defeated [illegible]e case is not the first of its kind, and [illegible]t neither the conduct of missionaries, [illegible]the friends of baby-converts is unex- [illegible]in such cases. But to tell the truth, [illegible]ject the *Bombay Guardian*, a paper [illegible]honest and honourable, would fall in [illegible]ntiments of the general herd. But is [illegible]orary sure that those Europeans who [illegible]count,' will think it to contain the [illegible]le truth, and nothing but the truth?" [illegible]ve that impartial readers of our [illegible]ether Europeans or Natives, will [illegible] in it to censure. The charge [illegible]gainst the missionary was of [illegible]; a charge for which there was [illegible]w of evidence, and the facts [illegible] all were dead against such a [illegible] young man, having of his own [illegible] to the house of the missionary [illegible]ermission to remain there, and [illegible] freely visited there by his mother [illegible]latives, and told in their presence [illegible]ssionary that he was his own [illegible]e say that a more preposterous [illegible] never brought. When the [illegible]found that he had made a mistake [illegible]g up such a charge against a Euro- [illegible]an, he coolly transfers it to the Native assistant of the missionary. With this charge he is still proceeding, and we await with some curiosity the result. There is one thing that we should like to understand. In other countries a youth of 18 or even of 16 is considered not far from manhood; we speak of him as a young man; at that age students have mastered the classical languages and made corresponding progress in other studies; but at that age a Hindoo is only *a baby;* a poor little creature dependent on its mother's hourly care; it is tyranny and wickedness to treat the poor fledgling as though it were capable of thought, or could appreciate the invitations of the Gospel. Does the editor of the *Indian Mirror* really believe that a person of that age is unable to enter into communion with the Father of Spirits, and to know his will? Have the Somajists any law forbidding the reception of persons under 20 years of age? What is a striking anomaly is that these Hindoo babies of 16 or 18 years of age are generally married, living with their wives, and perhaps having children! Babies at the head of households make rather a ludicrous picture.

We add a word more, for the sake of our contemporary. We would not recommend a young man who gives evidence of faith in Christ, to leave his parents; on the contrary we would urge him to remain with them, making no secret however of his convictions. It is perfectly well known, however, that in the great majority of instances, the declaration of his faith in Christ will bring upon him a storm of opposition; he will experience the truth of Christ's word that a man's foes shall be those of his own household; their idea of the sacredness of caste and the awful consequences of leaving the ancestral religion, are such that they will think themselves conscientiously bound, by fair means or by foul, even by the most terrible means sometimes, to make him give up his purpose. There are some among us who say, Well, let him have the ordeal; if he is a true Christians, his faith will endure; if not, then not much harm will have been done. We cannot say that we view the matter quite so coolly. Few European Christians have ever had their faith subjected to such an ordeal; the Gospel shows great consideration for those whose faith is weak; in conversion we have first the blade, then the ear, then the full corn in the ear; nor have we any right to surrender any religious inquirer to such severities as Hindoo domestic bigotry knows how to employ, if we can consistently interpose in any way to procure for him religious liberty. It is altogether better for the convert to remain with his own people, if he possibly can; but when the only choice is, exile from the parental home or renunciation of Christ, the former alternative is to be adopted.

It may be that Baboo Chunder Sen was nearer the kingdom of heaven when he was 18 years of age than he is now. At that age the mind is often more free to recognize the truth, the eye more single, the heart more unsophisticated than at a later period. We know that convictions not obeyed often issue in opposition such as we now see manifested by the *Indian Mirror*. To appreciate the claims of Christianity a highly stored mind and developed intellect are not necessary; a candid, truth-loving, self-renouncing, prayerful spirit, a sense of sin and of need, a desire to be guided from on high, these are the best preparatives for the Gospel. 'I thank thee, oh Father, Lord of heaven and earth,' said the Lord Jesus on one occasion, 'that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'

WHAT IS TRUTH?

The Pharisees also, who were covetous, heard all these things: and they derided him. (LUKE xvi. 14.) It was intended they should hear. It was not necessary that Jesus should directly address them, their own hearts would make the application. They saw that they were represented by the unjust steward, and that their covetousness was condemned by the parable. They felt it necessary to answer, and so they answered derisively, just as some doubt-loving commentators do in our days.

Ye justify yourselves before men. (15.) They sought a religious reputation. The standard of men, even of religious men, is widely different from that of God; and when a man has got his religious reputation, he may be just as vile in the sight of God as the most notorious publican is. This is just as great a snare in the present day as it ever was; and it is to be feared that some whose praises are in all the churches are habitually influenced rather by a regard to the opinions of Christians, than to those of Christ.

Every man presseth into it. (16.) That is, whosoever will; there is no exclusion of any.

Whosoever putteth away his wife. (18.) This is to show how the Pharisees made themselves abominable in the eyes of God, by putting their traditions in the place of God's requirements.

If they hear not Moses and the prophets. (31.) This establishes the connection with verse 18. The parable is for the purpose of illustrating the fact that through the deceitfulness of riches men enjoying the greatest advantages, may continue ignorant of the truth unto the end. The wealth that men so eagerly seek absorbs the attention so that Moses and the prophets, Christ and his apostles, testify in vain; and the poverty that men dread and shun as the supreme ill, is in many instances a blessing, disengaging the mind and making it accessible to the truth. This parable is another link in the chain of argument that starts from Luke xv. 2. The truth is shown pictorially. Should any one degrade the parable by taking it as a literal representation of actual occurrences, he would make a sad hodge-podge of Scripture testimony; the resurrection would be past already, as the rich man speaks of his tongue, and of the finger of Lazarus; there would be banqueting in heaven; immediate communication between heaven and hell; and Abraham would be invested with power to send back departed spirits into this world. The real scope and significance of the parable lie on the surface of it, and have carried conviction to thousands of hearts. They who hunger and thirst after righteousness, are in no danger of being misled by it. It is truly sublime in its simplicity, and no one who has looked through these two windows into the world to come, can ever forget what he has seen, unless he be a critic, intent on exhibiting his own sagacity. It may be well to observe the connection with the parable of the unjust steward. Well would it have been if the rich man had made a friend of Lazarus, with the mammon of unrighteousness; his prayers would have been of far more advantage to him than any that he derived from his sumptuous living and circle of rich friends.

If thy brother trespass against thee, rebuke him. (xvii. 3.) We are to be ready to forgive him when he seeks forgiveness; but what he first needs is that he should be brought to see his misconduct; we must therefore tell him his fault in private, and afterwards, if unsuccessful, in the presence of others; this is better than to brood upon it and speak against the offender to others. And when we rebuke him, we must do it not in anger, but in kindness, in wisdom and in the hope that it may prove successful; in such a way as we shall remember with satisfaction when we are friends again.

Increase our faith. (5.) How is it possible thus to forgive unless we have faith in that marvellous love that forgives us more than a debt of 10,000 talents? When the Lord answers this prayer he does not usually do it in a way that overlooks our activity. The way to get an increase of faith is to believe. Faith cometh by the word of God. By this incorruptible seed we are made believers, and by this sincere milk we grow in faith. The Spirit leads us to give all heed to the arguments for faith in the Gospel; the character and work of Christ, his unchangeableness, the promises. If our spirits are moving in an atmosphere of sense all the day, if most of the time we are occupied with matters relating to this world alone, not discerning the Lord, we shall not grow in faith. The mind must be kept habitually conversant with the objects of faith, even when we go about our ordinary occupation.

Doth he thank that servant? (9.) A servant who has done his work in the field does not expect any peculiar consideration on this score when he enters the house. If he did, this would show that he considered obedience as a strange thing, and disobedience the natural thing; it would show that he was no true servant. And so when Christians plume themselves upon having done things that others have neglected, and are annoyed when they do not receive special notice and commendation, they simply show that they are wanting in the spirit of true loyalty. But is not this a very common thing among them? Is not this the cause of many of the bickerings and separations and animosities that prevail? If we truly serve

Christ (and not ourselves) we shall find our pleasure in serving him, and shall not dream that we get any claim to special consideration by our work, no matter how thorough and undefective that work.

The kingdom of God is within you. (21.) Observe the readiness of Christ to answer questions, even those of the Pharisees. Many now are asking when the kingdom of God shall come, and searching the Scriptures to learn the times and the seasons, who would perhaps be better occupied in seeking the kingdom of God within themselves. Many would read here 'among' for 'within,' but the Greek will not bear this (*ἐντὸς ὑμῶν* not *ἐν ὑμῖν*). Our Lord is speaking generally, as though he said, the kingdom is *within* men, not outside of them. It cometh not in a way to be apprehended by mere sense. Except a man be born again he cannot see the kingdom of God, either within himself or in others. The kingdom already is; for there are men and women who have its laws written in their hearts; the world seeth it not because it is spiritually discerned, and not like the kingdoms of this world palpable to sense. In another most important sense, the kingdom of God was present because the King was present, the Son of Man, the Messiah. If he had stood there in visible glory they would have acknowledged that the kingdom of God had come; but though they saw not his glory, others did, and rejoiced to count themselves his subjects.

In the days of the Son of Man. (26.) He first tells his disciples that they shall desire to see one of the days of the Son of Man and shall not see it; they shall look back to the days of wondrous privilege which they passed with Jesus, the days of his ministry, and will deplore the little value they then attached to the privilege, and wish for the opportunity of spending even a single day with him, to hear his remarks and observe his ways. But though those days of the Son of Man come not again, there are others in the future, the days of his glorious manifestation to which they may look forward and for which prepare. 'In the day of the apocalypse of the Son of Man.'

(30.) Apocalypse meaning simply 'unveiling,' 'revealing.' Jesus was in the world for the revelation of himself; the disciples saw the glory of God in him; but 'no man knoweth the Son save the Father and they to whom the Father revealeth him.' And there is now an apocalypse of Christ to those from whose minds the veil is taken away, more or less perfect according to their faith. But that unveiling of his glory which shall make it manifest to every eye, is yet to come. In v. 27 we have the 'days' of the Son of Man, corresponding to the days of Noah, and in v. 30 'day' corresponding to the day when Lot went out of Sodom. We cannot therefore press one word to the exclusion of the other.

CORRESPONDENCE.

PROGRESS OF MISSIONS.

To the Editor of the Bombay Guardian.

SIR,—You will be glad to hear of a remarkable movement, which has been taking place during the last two years in a part of the Telugu country, about 150 miles north of Madras. About 2,500 have been gathered into the visible church, and more are coming over. Nearly all belong to the Chuckler caste, whose business is to work in leather, and who rank in the Hindoo social scale lower than the Pariah caste. The not altogether blameworthy desire to raise themselves from their present low level has had very much to do (it would seem) with this remarkable movement. Independent spirited men have come out perhaps with a little fear and trembling, and others have been emboldened to follow, thinking that the God and religion of the governing class, must be the true God and the true religion.

Two of the smallest of the 15 Protestant Missionary Societies now at work in this Presidency, have been the instrument in this movement, both of them American Societies. One is the American Baptist, which for many years has had a single station at Nellore, and was able in 1866 to accomplish a long intended extension to Ongole, both places on the great northern road to Calcutta. The work of itinerating from this latter centre was hardly commenced before the Chucklers in different villages began to ask for Christian instruction, and by the end of 1870, 1,500 persons had been received by the Missionary, and 500 more since this year commenced.

North of Ongole, and separated from it by a portion of the Eastern Ghats, is the Palnad Taluq of the Guntúr Zillah. Here the American Lutherans have had a mission for above 20 years, in which were five small congregations gathered, mostly from the Pariah, or, as it is called in the Telugu country, the *Mâla* caste. When the Chucklers in the Ongole district began to come over to Christianity the news soon spread over the hills, and their brethren in Palnad were stirred up to follow their example, and the result has been that 500 persons, including children, were baptized during 1870 by the Missionary at Guntúr. It would scarcely be believed, by those who have not mixed with the lowest castes, that so strong is caste feeling even among them that the former Pariah converts show the greatest unwillingness to be associated with these Chuckler converts, and have in some cases even forsaken the schools and churches to which these have been admitted.

There may be much dross, but we may I think confidently expect that there will be a considerable residuum of true metal, in these new comers. The example of Tinnevelly and South Travancore teaches us to hope for this. Let us all uphold the hands of our Missionary brethren with earnest prayers that they may be guided and stregthened, and still more and more encouraged in their work.

Yours faithfully,
A MADRAS MISSIONARY.

Madras, 29th May 1871.

Epitome of News.

SATURDAY, MAY 27, 1871.

—Telegram from Singapore, May 25:

A tremendous volcanic eruption, accompanied by "seaquakes," has taken place at the Sauger Islands. The country is devastated, and 400 lives have been lost.

—The Steamer *Breadalbane*, from England to Bombay, got ashore on the rocks 24 miles south of Jeddah. No lives were lost, and it is satisfactory to know that the cargo, though somewhat damaged, is saved, and will shortly be in Bombay; there is hope, too, of getting the ship off, says the *Times of India*.

—The same: "The new induction coil at the Framjee Cowasjee Institute will produce a flash of lightning about 18 inches in length, and, as may be imagined, with power sufficient to destroy the life of a dozen men instantaneously. The discovery was made by Professor Faraday, that a coil, if charged with electricity, and held parallel to another wire, would induce an electric current in that wire, and that the power of that induced current was one hundred times greater than in the charged wire. The induction coil is constructed upon this plan, and that in the Framjee Institute contains a few hundred yards of wire excited by a Bemsen's battery, and about five miles of wire, which is coiled parallel to this wire."

—*Times*; Versailles: "This Civil War is becoming one of positive ferocity. The troops are going further than their commanders wish. 'No quarter' is now their watchword. One hears it spoken aloud even in cold blood, and the threat is made good when they get the chance of falling on the insurgents under circumstances in which the latter can offer no resistance. On the 2nd inst. I was enabled to telegraph the fact that at midnight over 300 poor wretches had been bayoneted in the railway station at Clamart. In announcing the taking of that position, M. Picard made no mention of the massacre. Neither is it stated in those despatches of the General from which the French public has been officially informed of the affair and its result; but it is true, nevertheless, and, as might have been expected, it has been followed up by a repetition of hostilities after the same horrible fashion. All doubt about the feelings of the army is now at an end. The difficulty with the superior officers is not to guard against fraternization between the soldiers and the rebels, but to restrain the former from shooting down or running through with the bayonet every insurgent Guard who falls into their power. Rossel's declaration that he will shoot the first *Parlementaire* who presents himself to repeat the demand for the surrender of Issy is sufficient to show the feeling of the Commune and its Generals. The civilities of war have been abandoned in this struggle. 'Brigands' and 'Assassins' are the terms applied by each party to their antagonists; and French hatred of the Prussians and Prussian contempt of the French during the late war were mild as compared with the mutual sentiments of Frenchmen themselves."

MONDAY, MAY 29.

—An ice-ship has arrived.

—*Poona Observer*: "A Gowlee lad (milkman) about 18 years of age, has embraced Christianity, and is harassed by his parents. He is at present under the protection of one of the missionaries here, and will not return to his relatives, although strenuously persuaded to do so by them."

—A *Wellingtonia Gigantea*, forty feet and four inches in diameter, has been discovered lately near Visalia, in Southern California. This tree is thicker by seven feet than any other that has yet been found.

—The University of Calcutta has this year examined nearly two thousand candidates for i… culation or "Entrance;" and this is in a… the five or six hundred who have come … "First-Arts," or Little-Go, and the tw… odd who have appeared in the B.A… Examinations.

—Sir Arthur Cotton on the Cha… India and Ceylon, as reported in t… *India*: "I have been there repeated… nage, which was 17,000 tons before … the present Pass, since then has … 220,000 tons. It was then, according … way in which things were done in t… possible to get a large sum of mo… all of opinion, then, that it should … canal at first. I received small… from time to time, and deepen… feet, by which innumerable lives … Since then 5,000,000 of tons have … Now that the Suez Canal is open… phase of the case is altered. It was … question before, but it is now fifty tim… In the course of our investigations we … that there was the finest port in … respect to the cost and probable traffic … the smallest doubt that the tolls wo… interest over and over again. The tol… extremely nominal. France having … present of a Canal which cost £18,000,… it becomes us to accomplish the small … to complete the communication betwe… and India."

—The Rev. Lal Behari Singh wr… *Friend of India*: "In the last two n… *Friend*, there appeared an address sa… been delivered by Dr. Smith at a me… Students' Missionary Society, New Co… burgh, in which I am mentioned in t… terms: 'Government clerks enjoying l… like Behari Lal Singh * * have sac… to preach Christ to their countrymen … be so good as to allow me through th… your journal to state for the informa… Smith, that I am not, nor have I ever … in any Government office at any pl… large or small incomes, and that … which, it is said, I have made in com… gentlemen named in the speech, a… mentioning. On the contrary, I am … that any little loss I may have suf… public profession of Christianity has … sated or made up by friends raised … and tenfold in the possession of that r… is profitable for all things; having th… the life that is, as well as of that which …

—The *Indian Economist* gives a li… ployés of the India Office, pensioned … ago, and adds: "The average length … these gentlemen was 32·8 years; t… upon retirement 51·2 years; their average … nearly £900 a year; and their average pensi… nearly £800. The disclosure is a scandal upon the face of it. Here are ten men, fairly educated but nothing more, who were fortunate enough to get clerkships in the India Office, at the early average age of 19 years. They lead for 30 years the *dilettanti* sort of life that prevails in the public offices of England, and at 50, worn-out we presume by daily attendance at office from 11 to 4, each man gracefully retires from his exhausting labours upon a pension of £800 a year."

TUESDAY, MAY 30.

—Herat is always being taken by somebody. This time it has been taken by Yakoob Khan. The Governor of Herat was killed in the action; and Yakoob, who is said to have an army of 60,000 men with him, is supposed to be now advancing on Furrah and Candahar. The Ameer's troops have halted half way between Furrah and Herat to wait for reinforcements that have been sent to them

from Cabul; but it is not improbable that this force, destined originally to relieve Herat, will now be compelled to fall back on Candahar.

—The *Bombay Gazette* says: "The Ameer is said to be very unpopular everywhere in his dominions, on account of the 'English tastes' he acquired during his visit to India. He lets the ladies of his harem dress in European clothes and walk about the gardens unveiled; and—but this surely cannot be one of the fashions he learnt from the English—'he is even reported to bathe occasionally in the garden tanks in company with the members of his harem.' Yakoob, on the other hand, is described as a strict, bigoted Mussulman of the old school, who hates every innovation and detests the English name. The advocates of the policy of 'masterly inactivity' will begin to ask now what we have gained by our patronage of Shere Ali. We gave him money and guns, and our gifts and good-will have simply raised up new enemies against him in his own country. Would it not have been better, some critics will suggest, to have left the Afghans to themselves? But the Ameer's star is not set yet."

—Captain R. A. Dobbin, doing duty with the 32nd N. I., at Moradabad, has been dismissed the service for drunkenness.

—Mr. Anstey is not to defend the case of Ameer Khan and Hasmadad Khan.

Wednesday, May 31.

—Early Monday morning, Asha, a prostitute, residing in the Duncan Road, was stabbed by a Mussulman named Moorad Ali, a seafaring man. She has since died. The man has been arrested.

—Mr. S. Lobb, the Comtist Government professor, has written a letter to a Calcutta paper advocating the cause of the Commune against the Versailles Government.

—The Native Christians of South Arcot have presented an address to C. W. Reade, Esq., Collector, expressive of thankfulness for the kindly interest in their welfare always manifested by him and his family.

—Such reports as the following are constantly made: "At the Fort Police Court, yesterday, before Mr. M. G. Ranade, Hajee Mahomed was find Rs. 5, and Bux Ebraham and Jewanjee Dunjeebhoy Rs. 2 each, for gambling with dice on the Esplanade."

But how about the Derby Lottery sinners in high life?

—The late Mr. Jejeebhoy Dadabhoy, father of the Honourable Byramjee Jejeebhoy, bequeathed a large sum of money and landed property, annually yielding an income of about Rs. 20,000, for charitable purposes. But the will provided that whatever remained over, after distribution of charities, should be divided among the trustees. The surplus now amounts to a lakh, which the trustees were proceeding to divide when one of their number protested against their administration of the fund. A counter statement is made by them.

—*Pall Mall Gazette:* "Considering the shower of excommunications 'with' and 'without' which is now falling in Germany, it may be well to say a word or two by way of 'scientific' explanation, as there may really be those among our readers who never knew the difference between those wonderful portents. Dr. von Dollinger now lies under the 'Excommunicatio major propter hæresim formalem et externam,' which means that he is completely excluded from the Church. This exclusion again is fraught with the 'Excommunicatio minor' for every member of the Church keeping up any communication with those thus outlawed; in this case, since no 'legal exception' has been established, it falls, among a number of other distinguished people, upon the King of Bavaria himself *ipso facto*. Upon the principal culprit it further entails exclusion from sacrament and prayer, inability of acquiring benefices, denial of church burial. The distinction between 'hæresis interna' and 'externa' is rather curious. The former betokens the inner denial of a dogma, the latter the outer; though it would seem somewhat difficult at first sight to find out this inner denial unless it be made known by some such outer sign as speech. Even more difficult seems the difference established between 'hæresis materialis' and 'formalis,' the former indicating a state of unconscious, the latter that of conscious, error. Posterity will indeed marvel at all these things, even as we do at a collection of mediæval instruments of torture. We may be satisfied with the knowledge that these ecclesiastical weapons, though still used, have become very harmless indeed."

Thursday, June 1.

—*Times of India:* "The neighbourhood of Meshed has of late been much harassed by Turcomans, who, since the 20th February, have established themselves at a place in the neighbourhood. By the 1st of March, these Turcomans had carried off into slavery about 3,000 families, and had made the roads quite impracticable, thus cutting off supplies and causing such scarcity that there were sometimes as many as two hundred deaths a day from starvation. No wonder that famine and disorder prevailed throughout Khorassan."

"In the middle of March last, a dervish delivered an address in the Teheran bazaar against the Foreign Representatives and the Christian community of Feringees in general. He said that the famine which now desolates the land had been caused by the presence of those impure beings, and recommended that the country should at once be cleared of them. On the representations of the British and Russian ministers, the Persian Government took prompt measures to put a stop to the mischief which this man's inflammatory language, at such a time of national suffering, was calculated to excite. After a public flogging, the dervish was banished from the capital."

"At Umballa, a boring of 300 feet has failed to strike water. Yet the Artesian well is not to be given up; operations are again to be commenced."

—*Indian Public Opinion:* "For some time past the Hindoos in Amritsur have been agitating against the beef-eating section of the community. Our sensitive Hindoo friends positively wanted to stop the killing of cattle altogether and prevent even the sale of beef within the city. There is a depth of conceited bigotry about the movement which warns us of the possibility of much future animosity. The Hindoos sought to bring the matter before the Municipal Committee. They might as well have discussed the killing of flies if some jogee had brought up the question. The Committee have no power to interfere in the matter except on sanitary grounds, and the sound common sense of Major Davies, who prevented it coming before the Committee, has saved that body from the deserved snub it must have received from Government. The butchers have the same right to press the sale of their beef, as the Hindu bunya has to bawl out the excellence of his cloths and shawls. The population of Amritsur is two thirds Mahomedan, and the Hindoos were trying a very dangerous game in punching a Mahomedan butcher's head 'on purely religious grounds.' The stories about cows' bones being thrown down wells were of course nonsensical, and are only a good specimen of the devices resorted to by the agitators to raise a most unwarranted excitement."

Friday, June 2.

—H. E. the Viceroy gave a ball at Simla in celebration of Her Majesty's birthday. A Lieut. Purcell returning from it on horseback was thrown over a cliff, and died in a day or two of the injuries received.

—Cholera is reported in the 18th Hussars at Secunderabad. There have been 16 cases and 3 deaths.

—Deaths last week, 339. By small-pox, 35.

—*New York Times:* "In some parts of our own country, there is rife to-day a brigandage as lawless and as fierce as any in Europe. The feat lately perpetrated in Kansas, of hanging certain horse-thieves by the heels till they were dead, exceeds in sickening cruelty the worst tale that is told of European villainy. And the ferocity of which this was a sporadic outburst appears to be epidemic in the South. Almost every Southern State is infested by a murderous banditti, who rob and slay without scruple, and apparently with entire impunity. Not a day passes without the report of some fresh outrage. Always it is a single man taken from his home in the dead of night by fifty or a hundred masked and armed cowards, and either shot, or hanged, or whipped nearly to death, and then banished from his home. Invariably the victim belongs to one of two classes—he is either a negro or a white Republican."

—*Bombay Gazette:* "The Municipal Commissioner recommends that 'the work, the real hard work, should be done by a Town Council, elected biennially or triennially by the Bench, and remunerated for its services. Give that Council the power to decide what expenditure is needed, to sanction it, and to control it when sanctioned. Let the Budget when sifted and decided by it, be reported to the Bench, *and let the Bench then, without discussion of the Budget details, proceed to find the ways and means.*' The words we have italicized indicate the weak point of this scheme. Mr. Crawford proposes to place the control of income and expenditure in separate hands. The Town Council is, first, to determine what shall be spent; then the Bench, without discussion, is to find the ways and means. This would be a repetition, in our municipal affairs, of the financial mistake which was justly condemned in the now celebrated decentralization resolution of last December. The Council that sanctioned expenditure would not be troubled by any feeling of responsibility to the tax-payers. The Bench would have to provide the money, and the Council would be as independent of all control as Mr. Crawford himself is now. Such a change would be no change for the better. Responsibility for expenditure must not be dissevered from responsibility for taxation; and in Mr. H. Maxwell's and Mr. Ormiston's clear and sensible minutes we have suggested a plan which would give us a really responsible Council. The function of the Bench should be restricted to the election of members of this Council; and, considering how frequent changes are in Bombay, the Council would not be too large if it consisted of 40 members, half of them Europeans, and the rest natives. Divided into sub-committees, and regularly paid for its work, such a Council would give us all the security we can hope to obtain in Bombay for the watchful and judicious administration of the municipal finances."

—Dr. H. Cook has been appointed to act as Professor of Physiology, and Dr. J. Lalor is appointed Professor of Materia Medica in the Grant Medical College. Dr. Cook is also to act as Second Physician to the Jamsetjee Jejeebhoy Hospital.

—*Bombay Gazette:* "The public were startled not long ago by a telegraphic report which conveyed the information that a number of Chinese coolies, proceding from Macao to Peru, had destroyed the master and the crew of the vessel that was carrying them, and carried the vessel away into the China seas. The vessel was the *Nouvelle Penelope*, and it now appears beyond all doubt that the 310 Chinamen whom she was transporting for life had actually been kidnapped from home. The most horrible feature in the disclosures which have brought out these facts, is the circumstance that the case of the *Nouvelle Penelope* is by no means an exceptional one; and that a virtual slave trade is openly carried on between China and South America. So called 'emigrants' are habitually purchased at Macao (after having been kidnapped from the interior) and carried in vessels fitted up more like convict transports than emigrant ships. to Callao in Peru, where they are sold at prices varying from 350 to 450 dollars a man. That these facts may not be mistaken for fiction, the *North China Herald* informs the public that they are extracted from a judicial finding on a writ of *habeas corpus*."

—The new mutiny Act contains one important alteration—section 26 is wholly omitted. This section provided for the branding of deserters with the letter D, and of soldiers discharged with ignominy with the letters B C, bad character. Clause 117 of the Articles of War also deprives courts martial of the power of marking men.

—With reference to the despatch regarding missionaries said to have been addressed by the Chinese Government to the foreign ministers, the *Star of India* says: "The *North China Herald*, which is a paper of a very different stamp from the *Shanghai Courier*, has given a totally different account of the despatch in question. It would seem from that account that a missionary despatch has issued from the Chinese Government, but that, instead of containing any catagorical demands, it is simply a calm and reasonable argument regarding certain difficulties caused by the present position of missionaries in China. It states that there exists among the people of China a good deal of suspicion and dislike towards Roman Catholic priests, and the necessity is urged for some arrangement which shall obviate the danger of collision which now exists. The principal change which it advocates is only that missonaries should not establish themselves anywhere in opposition to the wish of the people. This is a very different sort of thing from the *Courier's* version of the despatch, and we have no doubt it is the correct one, judging from the way in which the first version was put out, and from the innumerable inventions which have emanated from China during the last ten years which have turned out to be false, and which have all had one object, that of embroiling the Chinese Government with Foreign powers. In order to understand how it is that these inventions are so persistently put forth it should

be borne in mind that there is a large class of Foreign rowdies in China—Americans, Englishmen, and others, and of petty unscrupulous traders, all of whom look upon a state of war in China, and on anything which promotes the disintegration of the empire, as likely to serve their own interests."

HOW TO OVERCOME.

Blessed be God! that in Christianity we have a gospel and not a mere philosophy, a supernatural grace and not the operation of natural law. Christ is our personal redeemer, and not simply the teacher of improved ethics. The Holy Ghost is the healing influence to restore sinful souls to health, and they are not left to any legal self-struggles. Thus faith, not works, is the condition of salvation in all its parts; in the process of sanctification as well as of justification. There is, indeed, a divine philosophy in Christianity; otherwise it would not be the product of the divine reason, nor be the chosen divine method; but we accept and use it, not as a discovered philosophy (for as such we know but little of it) but as a revelation to faith of a gracious, supernatural power.

Do not many preachers of the gospel sometimes lose sight of this truth, and, after beginning in the Spirit, end, like the Galatians, in the flesh? From our childhood up, we have listened to a great deal of so-called evangelical preaching which dropped out the distinctive gospel-characteristic, in dealing with the question of victory over sin. Christ was recognized chiefly as a justifying Saviour, and faith had its office almost exclusively in accepting pardon on the ground of his death and intercession. But when it came to the fight against sin, we were thrown back upon our resolutions, purposes, efforts of will to preserve and to overcome past evil habits, attempts gradually and slowly to form new habits, according to the necessary laws of mind. There was, to be sure, a word occasionally uttered, that this must not be undertaken in our own strength, and that God must be asked to aid us; but that truth was left in a general, vague, and but slightly influential form, and all the earnest specific directions and illustrations remanded us to a simple pertinacious endeavour on our own part to overcome evil habits. Indeed we have listened to a multitude of sermons on this subject—supposed by ministers and hearers to be Christian, because preached from a pulpit, and preceded by a text—which were but an ethical philosophy, pointing out the pure method of nature in a struggle to get right, and which might have been pronounced by some of the old Grecian or Roman moralists. They reminded us, also, of the purely Judaistic and legal method of seeking sanctification, against which Paul so earnestly contended, and the utter inefficacy of which (as resulting in steady defeat) he set forth so emphatically in the seventh chapter of his epistle to the Romans. The modern effect of such preaching is as discouraging as the ancient. It brings the earnest striver under perpetual condemnation, and results in one of two opposite effects: either the Christian gropes forward and struggles on fettered by a legal bondage, and saddened by the constant failure of his ineffectual resolutions; or else discouraged he ceases, to a large extent, to struggle earnestly at all, and allows himself in sundry evil habits which dishonour religion, on the ground that nobody expects to gain a victory over them, they are so inveterate! This reminds us of a sermon, preached a few years since in a neighbouring State, in which the clergyman cautioned his hearers against expecting to make rapid progress in sanctification, telling them that sins were to be slowly overcome, one after another, and reminding them that the fruits which ripen the most slowly last the longest. A hearer, thereupon quoted, as a new *moral* proverb: "Soon ripe soon rotten!" Did ever mortal so confound things material and spiritual, or offer to religious sluggards such a convenient defence?

Now the New Testament conception of sanctification is radically different. It looks at everything in the reverse order—first God and then man. The effect is primarily a grace, and not a work. It is the product of supernatural power, from its initiation, at the moment of regeneration, till its completion in the final confirmation of the saint in spotless purity for ever. Further still, it is a personal work of the Holy Spirit in each soul, under the promise and mediatorial direction of Christ, and is carried forward in the man by a perpetual divine presence and action. From this it follows, that, though involving voluntary action, it depends far less upon a conscious will-work, a perpetually renewed conflict between temptation and our resolutions, than it does upon a *habitual act of faith* in Christ, as an ever-present, sanctifying Saviour, and in the Holy Spirit as an abiding power of victory in the soul. By such implicit faith hourly and momently supplies of spiritual strength are received and the victory comes as the reward of faith; as God's response to the soul's sure expectation of triumph based on his full and free promises. This inward, divine working sometimes manifests itself so suddenly and powerfully, in answer to the faith of a soul previously struggling in a legal bondage of resolutions, that it seems to be, and is called, a special "baptism of the Holy Ghost." Under its influence old habits of sin—such as pride, intemperance, anger, tobacco-bondage and covetousness, which had resisted years of will-work and of an attempt, by a merely natural process supplemented by vague prayer, to overthrow them and gradually to form other habits—give way and dissolve like the snow and ice before the south wind, and the man walks forth in freedom, astonished at the ease with which the newly-intensified love of Christ enables him to rise above the power of temptation.

This is the reason that Paul, in the eighth of Romans, describes a *state* of victory, in contrast with the *state* of defeat set forth in the seventh chapter; explaining all in these words (verse 2): "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" or free from the law which he had just before mentioned (vii. 21 &c.) as "the law of sin in his members," "a law that when I would do good, evil is present with me," and which made him exclaim: "O wretched man that I am! who shall deliver me from the body of this death?" The victory was not by mere harder and more persistent struggling, but by receiving, through faith in Christ as a sanctifying as well as a justifying Saviour, the gift of the Spirit. Hence even our efforts are to be put forth in the distinct consciousness of this fact, and we are to "work out our own salvation with fear and trembling," in full confidence of the result; because "it is God that worketh in us, to will and to do of his good pleasure," and not because *our* effort is a philosophical foundation of new and better habits. In this, as in all other respects, "we walk by faith," "looking unto Jesus," "abiding in Him," and remembering that "of God are we in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption," and that "this is the victory that overcometh the world, even our faith." Paul knew well what advice to give to his Ephesian converts, when, starting from the right end of things, he said: "Above all, taking *the shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked." Bless God! we again say, that in Christianity we have a supernatural power and not a mere divine law; a gospel-grace and not an ethical philosophy!—*The Advance.*

THE LEAST OF TWO EVILS.

In a sermon on "Endless Punishment from the Light of Nature," Rev. E. W. Cook makes this strong point:

In all human relations, the value of law is measured by the welfare and happiness of those who come rightly under its protection. The peace and order of the family are secured solely by parental authority enforced; and the most unhappy, and the least prosperous families are those most poorly governed. So in the State. No one thing is so absolutely essential to its prosperity as a stable administration of government. Even if there be any failure in the thoroughness and perfection of its working, every interest suffers. And the suffering and the mischief are, as a general thing, exactly proportioned to the extent of its inefficiency: even as the prosperity is proportioned to the thoroughness and completeness of its sway.

Furthermore, the most calamitous thing in a community, is the subversion of law; and the leaders of a riot are shot and bayoneted in the streets without mercy, and men feel that law and order are cheaply purchased at any price necessary to secure their supremacy. Even the worst thing conceivable, in the governments of this world, is the powerlessness of law. There is no other source of mischief and unhappiness which can equal it. And so true is this understood to be, that no matter what may be the amount of sacrifice necessary to secure its supremacy, the conviction of all good men is that it pays. Any sacrifice of life and property, be it only necessary to save the government from contempt, and secure the proper influence of law and authority, is made at once even from the merest dictates of benevolence.

Also, any degree of punishment which human law can inflict, be it only necessary to sustain the influence of law, is regarded, the world over, as benevolent; so that the stability and efficiency of government become the end to which all other interests are made subordinate and subservient.

The bearing of this great principle, so universally recognized, upon the matter of future punishment, is clearly evident. Could it be demonstrated that the supremacy of God's law in his universe, through endless ages, could be secured only by the endless punishment of the transgressors of it—that this would secure it, and this only would—then the perfect benevolence of even this tremendous evil could be also perfectly demonstrated. For the suffering of the violators of God's [illegible] law to any extent, even that of endless, is not in any means the worst thing conceivable. Endless contempt of law in an endless universe, in its utter mischief and awful terror, and mighty suffering, would be inconceivably more dreadful. And even as jails, and penitentiaries, and dungeons are benevolent in the limited and inferior interests and welfare of human governments and because indispensable to keep down—hold in check the tendencies to human license and lawlessness, are felt to be the necessary safe-guards of the public welfare, so, on the loftier field of God's administration, where this same tendency exists—where the inclination to throw off the restraints of law, growing out of the conscious freedom and independence of the moral agent, is ever the terrible emergency to be met and counteracted, and which we have every reason to suppose, will exist for ever—even in the great prison-house of hell, considered as the place of punishment for the incorrigibly wicked, may be, even upon the grounds of human reason, [illegible] sary and indispensable, and therefore benevolent arrangement. Indeed, in this view, the only [illegible] left for choice, if a system of moral beings [illegible] exist, may be, the suffering of the few or the many through eternity—of the few in the way of just punishment, or of the many from the prevalence of unrestrained anarchy. And once more, [illegible] remembered, that the endless suffering of all the sinners in God's universe, who will finally be punished, would only be to the misery of unrestrained rebellion like a drop to the ocean in comparison.—*The Advance.*

THE DESCENT OF MAN FROM THE [illegible]

BY REV. WILDER SMITH.

We will first state the famous hypothesis of Prof. Darwin, and then examine the arguments by which it is sustained:

Behold then, the earliest progenitor of the human race, according to the professor! It was an Oyster, softly reclining in his bank of mud. Scientifically speaking, he was an Ascidian, but in popular language it is correct enough to call him an oyster. Let us hope he was a fat one. At any rate, he possessed more ability than the rest of his family, for while the other mollusks have remained mollusks, through the vicissitudes of a million years, this particular Oyster was the parent of all the fishes, birds, animals, and finally of man. By some unexplained means, this primitive Ascidian produced an offspring that had a back-bone, and the great order of the Vertebrates had begun. It was not a fish, or a bird, or a monkey, but something combining the germs of all these classes. By gradual differentiation marvellous changes were accomplished. Some of these primeval mollusks gradually acquired fins and scales, and pervaded the mighty deep, the innumerable and varied tribes of fishes. From them sprung the reptiles, the crocodiles, alligators and the frogs of the marshes, and all the serpent kind. These in turn obtained wings and feathers, bills and claws, and flew in the air, beauteous songsters of myriad forests. Other descendants of the primitive Ascidians developed legs; hair grew upon their backs; teeth and claws were provided, and our oyster has begotten the great order of mammals, elephants, tigers, lions, horses, cows, dogs and monkeys. What a remarkably versatile Oyster it must have been, to evolve such a diversified progeny! But the professor gravely affirms that this was the mode of development, and if he does not know, who does?

At last, therefore, after 800,000 years, more or less, the monkeys appeared. There were two great groups, the Old World, or Catarhine monkeys, and the New World monkeys, also called Platyrhines. The Old World monkeys had four molar teeth, while their American cousins had six

molars. Now man has four molar teeth in his jaw. Who can resist the wonderful coincidence? He must be a descendant of the Old World monkeys.

But the Gorilla and the Chimpanzee are most like man at present, and they live in Africa; therefore man appeared first on the African continent, though on this point Darwin has some doubts. It is a point of confirmation that the sun is hot in Africa, which would prove an important aid in ridding Man of his furry coat. This disappeared, as is well known, except some on the heads of those who are not as yet fully developed. (The wisest men, indeed, often have no hair even on the head.) The caudal appendage disappeared. The canine teeth were shortened. The brain grew larger. Claws were exchanged for feet, and hands took the place of paws; and lo! the transformation is complete. Man walks forth, lord of the creation. Darwin's summary of the steps of this evolution is given on page 203 of his new work, and is as follows: Ascidians, Lancelets, Ganoids, Amphibians, Monotremata, Marsupials, Lemuridæ, Simiadæ, *Homo Sapiens*. Translating this pedigree into popular terms it would read, Oysters, Fishes, Crocodiles, the Australian Duckbill, Opossums, Lemurs, Monkeys, Men. Truly science is a wonderful thing!

The "Ape-like progenitors" of mankind, continues the professor, "were covered with hair; their ears were pointed and capable of movement; their bodies were provided with a tail having proper muscles. The foot was then prehensile, and our progenitors, no doubt, were then arboreal in their habits, frequenting some warm, forest-clad land. The males were provided with great canine teeth, which served them as formidable weapons;" p. 198. It is likely that, at this early period, both men and women wore beards. Both also, we are assured, probably bore an equal part in affording innocent lacteal nutriment to their young; an accommodation which some fathers have afforded even within the historical period.

It is comforting to obtain here some scientific basis for the woman's rights movement. It is evidently a blind and instinctive reversion to a primitive condition in which domestic cares were equally shared by both parents.

These, then, are the applauded results of modern science. Let all believe or be anathema! Our grandfather was a Monkey, and our great-grandfather was [redacted] but rather that they had an intelligent maker, who made them to agree and to differ, according to the law of an intelligent purpose.

2. Darwin makes much of the *mental characteristics* of animals, as implying that they are of the same origin as the mental powers of the human race. He relates many things of the sagacity of dogs, beavers, ants, monkeys, canary birds; and argues their similarity to the reason of man.

This argument, too, breaks down when examined. For animals, although sagacious and capable of limited improvement, are quite incapable of the indefinite and accumulative progress which is the proud capacity of the human intellect. There is, moreover, no such advancement in the intellectual powers of different species as Darwinism requires. Those which are most remote from man physically, as the bees and the ants, resemble him most in their apparent mental processes.

3. Darwin assumes, throughout this work, the position of his former work on the "Origin of Species" as proved. He claims as admitted, the derivation of species. But on this point Huxley says (*Lay Sermons*, 295): "After much consideration, and with assuredly no bias against Mr. Darwin's views, it is our clear conviction that, as the evidence stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in Nature, has ever been originated by selection, whether natural or artificial."—*The Advance*.

Miscellany.

—Church Missionary Society's Report; Rev. G. Shirt, Hydrabad:

"The year which is now fast drawing to a close has been one of great monotony, so far as our work is concerned. It has been one of striking apathy in the people to whom we addressed our message; and of the few who seemed to receive our teaching, not one has to my mind manifested a real sense of sin, and so, in consequence, sought the Saviour of sinners.

"Still we have tried to do our work as witnesses of Christ, though we have often in our own eyes fallen very far short, both in faith and zeal, of what we ought to attain. God be thanked, the seed of the Word has been sown. May He give the increase.

"Our boys' school has gained a fair working state after the shock it received last year. The boys show a laudable desire generally for secular instruction. They do not, of course, see the need of spiritual knowledge, and some of them are very careless about the Scripture lessons. All, however, are not so. There are others who pay such attention to the Scripture lessons, that one feels they must at least be interested. I cannot but count it a high privilege to have been allowed for four years, without intermission, to attempt to train these boys in the way they should go.

"Preaching has been kept up in the bazaar and market-place. In the verandah of our Book-shop we can generally secure an audience. There we preach twice a week. In the market-place we get many hearers who come from the country."

[redacted]ical Mission Report; the [redacted]Moolky:

[redacted]ed in gathering in, establish-[redacted]g those who had joined us [redacted]ths in 1869. A great number [redacted]ff and re-joined heathenism, [redacted] new ones have taken their [redacted] total numbers of the census [redacted]e same, with no decrease, but [redacted]rease, whilst a great number have [redacted] and thus transferred from the rubric [redacted]eni to that of baptized members of the [redacted]ion. The total numbers of Oodapy and [redacted]y have increased by 4, whilst the number of [redacted]tized is greater by 308 and of communicants 126. There are 166 waiting for baptism. If [redacted]e look back to the begining of 1869, when the movement had not yet begun, we find as the total numerical result for the 3 stations of the Tulu country (Mangalore, Moolky, Oodapy) during these two years an increase of 516, of whom 405 are baptized (children and adults) and 188 admitted to the Lord's Supper; numbers, for which we cannot but be thankful to the Lord, although had all remained faithful, the numbers would have been much greater. Whether the conversions will go on during this new year, or whether there is a standstill in the religious movement we are neither able nor willing to say beforehand. We work for it, of course, but consider it our chief duty to be faithful with the many souls that have thus been brought under our direct spiritual care, and consider such work the most effectual means of attracting fresh members.

"The goldsmith Ishwara from Nawalli near Bettigherry (cf. Report 1869) was baptized with his wife. Sadananda and Bhagyawanti are their new names. Two girls of the orphanage there were baptized with them. One of them died soon afterwards in the peace of her Saviour.

"One case is related by Mr. Schauffler as follows:

"The 21st August 12 persons were baptized. Some however left us or were given up by us, as they did not prove sincere, and 13 people remain for further instruction.

"Of those who were baptized one is a young man from Pudiangadi, member of a rich family of the fisher-caste. He formerly had been a pupil of our Mission School in Pudiangadi. We could not observe any particularly hopeful signs, though he was an attentive and quiet boy. But after he had left the school to look after his household work, the seed which had fallen into his heart sprang up and he resolved to become a Christian. Knowing that he would be firmly opposed, he fled from his house and asked us to shelter him. That happened 4 years ago. But soon his relatives appeared in great numbers to take him away. As they could not employ violence, they made all kinds of promises, and when these were of no avail they tried entreaty and weeping. We cannot suppose that these lamentations were hypocritical. Oh no! The grief of heathens when one of their relatives becomes a Christian is a real one. They consider such a step to be a real misfortune to the convert and a shame likewise to the family. Such bitter lamentations of a mother or an old grandmother, entreating her child with all possible tender words, to have mercy on them is one of the most difficult trials that can befall a man who is about to take the step from darkness to light, and the more he is sincere the more the pain will be acute. Especially for youths it is a fiery trial through which they must pass and which frequently proves too hard for an inquirer. Thus it was also with our Unyali. To the promises he had turned a deaf ear, but the grief of his mother pressed heavily on his heart and at last he consented to be carried away by them, to their triumph and to our grief. But from that time his house was his prison. His relatives soon discovered that their triumph had not been a perfect one, but that he clung to the Bible, and that thus they still must be alarmed. They therefore locked him up, took away his books and watched him day and night. But they could not put fetters on the work of grace in the boy's heart. For about 3 years Unyali remained in this condition and felt miserable and peaceless, because he had obeyed his relatives, left the Christians, and now was quite prevented from reading the word of God. One day when he saw himself unwatched he again left his house and came to us. Soon his absence was discovered and his relatives guessed the true reason. First they sought him in Palghaut and not finding him there, [redacted] our house. They tried everything to [redacted] shake his resolution, but this time he had counted the cost and had grown in the grace of God, being willing to lose all in order to win all. For several weeks the entreaties of his relatives continued, but they found that he was firm. At the same time we found occasion to preach the gospel to them also. By and bye they ceased in troubling him; yet he still now and then receives a friendly visit, and often the reason is to ascertain whether the rumour is true which says that he does not get food enough. Since Unyali has been with us we have had the opportunity to convince ourselves that his conversion is a real one, not only of the head but of the heart. He deeply felt his sins, but we also could see how the peace of God was shed into his heart and his sorrow was changed into joy. In the instruction for baptism he was very attentive and showed a comprehensive knowledge of the Bible. Now he is baptized and received the name Stephan. His wish is to enter the Preparandi School and to be qualified for the service of the Gospel, and we trust his desire will be fulfilled."

"Mr. Walter gives a sketch of the life of a woman who, born in heathendom, was baptised in 1857, since then adorned her profession by an exemplary walk and died in the peace of God:

"Some 70 years ago Korumbatti was born in Pudiangadi near Codacal. From the ravages of Tippu she fled with her husband to the forest and at last found a refuge in Cannanore. Her husband died without ever having heard the gospel. But when Mr. Hebich began to preach in Cannanore, the sound of the gospel reached also Korumbatti's ear. She obeyed the call, though not so soon as her daughter, who was baptized in 1856. But next year Korumbatti followed her daughter and was baptized on the 10th April 1857, when she received the name Bilha. From that time she remained faithful to her calling, and was a light to heathens and Christians. She shone especially by her self-sacrificing love, which drew her towards every sick and destitute, and she ministered to many people during an epidemic of cholera. Besides that, she was a child of peace and therefore loved by every body. In the last years of her life her advanced age reduced her to great debility. She became weaker and weaker, scarcely able to hear and see. Neither could she now attend at church. But that only made her private intercourse with the Lord the more uninterrupted and close. Often when she was lying in the veranda her relatives heard her

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murmur, and when they listened they discovered she was speaking to her Lord. Thus her end drew near. On the evening of the 14th August 1870 she had eaten her rice, lain down on the veranda and offered up her evening prayer, when she began to swoon. I was called and recommended her to the grace of the Lord and in few moments she was gone to her Lord's rest. A heavenly lustre was spread on her face. She had obeyed the Lord's command: 'Be faithful unto death;' and we may be sure that He will have kept His promise and given her the crown of life."

"The number of Missionaries just now is 54, of whom 40 are ordained. The changes have been the following: Mr. and Mrs. Pfleiderer, Mr. Reinhardt and Mr. Schweizer have left India. Mr. Pfleiderer however is soon expected back. Mr. Schmid, Mrs. Chr. Müller (Tellicherry), Mrs. F. Müller (Oodapy) and Mrs. Digel have been called to their last rest.* Mr. Sikemeier and Mr. Schoenthal have arrived in Mangalore and Cannanore. Miss Haas arrived and became Mrs. J. Müller (Mercara) and the two daughters of Mr. Chr. Müller became Mrs. Schmolck and Mrs. J. Kittel (Tellicherry.

"Of the above number of ordained Missionaries, 2 are Natives of India, and we have besides 3 Natives ordained as Deacons."

—*New York Herald*, on Dr. Carpenter's Mediterranean researches:

"By the double evidence of specific gravity and chemical analysis the English explorers found an excess of salt in the waters of the Mediterranean over that in the Atlantic; and they found also that this excess is greater in its bottom water than in water taken near the surface, while in the Atlantic the difference is in a contrary direction.

"By suspending a 'current drag' from a boat floating on the inward and surface current near Gibraltar (two sets of observations, made at an interval of six weeks, giving identical results), although a westerly wind, combined with the strong surface-drift to carry the boat inward, the force of the under-current acting on the 'drag' at a depth of two hundred and fifty fathoms nearly sufficed to check its motion. In the second trial, the wind being easterly, the boat was carried out into the Atlantic against the powerful stream in which it floated by the invisible agency of a current flowing more than a quarter of a mile beneath the surface.

If the waste by evaporation was restored to the Mediterranean by an inflow of fresh water, the quantity of salt in its basin would remain the same. The upper current of saline Atlantic water bringing in a quantity of salt in addition to that which the Mediterranean previously held, the density of its water is increased, and, as Dr. Carpenter justly argues, a column of it reaching to any given depth is rendered heavier than an equivalent column of Atlantic water.

"To illustrate the great discovery which has been made by Dr. Carpenter in its bearing on the whole oceanic circulation, we have only to suppose, as he does, that the Mediterranean water were made heavier than Atlantic water by an intense Polar cold (instead of, as now, by evaporation), and we should still have exactly the same currents as have been found at Gibraltar.

"For the Mediterranean cooled down substitute the Polar ocean, and for the Atlantic the Equatorial ocean, and there would necessarily be a constant interchange between Polar and Equatorial waters through the seas of the temperate zone. The reduction in the temperature of the column of water in the Polar basin contracts its volume, lowering its level while augmenting its density. Thus the water of the surrounding area must flow in to maintain the level lowered; and when the Polar column has been restored to an equality of height it will have such an excess of weight that its downward pressure forces out a portion of its deeper water, causing an outflow of ice-cold water over the deep sea-bed towards the Equator. Vertical circulation, of course, returns an equal quantity of warmer surface water into the Polar basin. Such is a *resumé* of the highly interesting result reached by one of the most successful of modern expeditions, and very recently made known by its illustrious leader. They are not speculations, but facts that have been thus bequeathed to the science of the ocean. They were verified in several parts of the North Atlantic—*e. g.*, in the deep channel between the Faroe and the Shetland Islands, where Dr. Carpenter found a compressed but remarkable epitome of this oceanic vertical circulation. The whole under stratum of water in this channel exceeding three hundred fathoms, or nearly two thousand feet in depth, form an Arctic stream, having a temperature of thirty degrees, and bringing with it the characteristic animals of Iceland, Greenland, and Spitzbergen; while, on the other hand, the warm stratum of surface water overlying the cold water three hundred and fifty fathoms deep, moves in a north-easterly direction and fulfils its mission in keeping up the level and ameliorating the climate of the Polar area."

* Mr. Reuther must be added to the list of those who have been called away to a better world.

TELEGRAPHIC NEWS.

Versailles, May 24th: The Tuileries, the Ministry of Finance, and the Hotel de Ville have been entirely burnt. The Louvre has been spared.—M. Thiers has proposed to give the Chamber the right of pardoning insurgents.

London, 25th: M. Thiers announces that the Government troops are now masters of Paris, with the exception of Versy (? Bercy), a small portion of which was occupied this morning.—The Tuileries are in ashes but the Louvre has been saved. The Palais Royal and other public buildings have been burnt. The Luxembourg has been partially blown up. The streets of Paris are strewn with the dead bodies of the insurgents. The Government troops have captured 20,000 insurgent prisoners —The American Senate have ratified the Treaty signed at Washington by 50 against 12 votes. All amendments have been rejected.—The result of the Roumanian elections show a great majority in favour of the Government.—The Czar will arrive in Berlin on the 9th of June.

Versailles, 25th: A furious cannonade continued the whole of last night. The insurgent batteries at Chaumont are keeping up a heavy fire. The conflagrations in Paris are diminishing, and numbers of Pompiers are arriving from the provinces. The Government troops have captured the Hotel de Ville and Fort Montrouge, besides 12,000 prisoners. A great number of insurgents have been killed. It is believed that only a third of the Louvre will be saved.

London, 26th: The Duke of Argyll has granted a special pension of £400 per annum to the widow of Sir Henry Durand.—All the collections in the Louvre, except the library, have been saved. The National Library is also safe.—A furious battle is raging in the direction of Pantin.—A compr[omise] between Prince Bismarck and [Thiers] Alsace and Lorraine. The dic[tation] tained till February 1873.—I[n the] last night Mr. Grant Duff s[poke] Government had withdrawn [the] native feasts, because of the [famine] met with.—A protracted debate [arose] of the Army Regulation Bill. A[mendment] of the immediate payment of reg[imental] within six months, was rejected by a [large] majority.

Versailles, 26th: The Government troop[s have] tured Mazas, the stations of the Lyons and [Orleans] Railways, and the Barriére d'Italie, making 6,000 [pri]soners. The insurgents still occupy Charonne, [Belleville], Villete, Belleville, and the heights of Chaumont, when[ce] they are throwing petroleum shells, causing fresh con[si]flagrations. The insurgents have evacuated and blown up Fort Ivry. General Dombrowski and other chiefs of the insurrection have been shot. The insurgents have shot several hostages.

27th: The *Journal Officiel* states that M. Jules Favre has instructed the representatives of France abroad to request the arrest of all persons having complicity in the disturbances in Paris who may take refuge in foreign countries; the acts of the insurgents being crimes and not political.

London, 28th. Mr. Bruce has stated that the English Government cannot prevent the entry of refugees into England, but that if the Communists are accused criminally the charges will be examined.

Versailles, 28th: The Government troops have captured the heights of Chaumont and Belleville. The insurgents are now confined in a small space. The insurgents have shot 64 hostages, including the Archbishop of Paris. Deleschize has been killed.

28th, Evening: The insurrection in Paris is now entirely suppressed, and there are no insurgent bands remaining. A great number of prisoners have been made.

London, 30th: The English journals are publishing many details of the atrocities committed by the troops in Paris.—The French journals ask for a cessation of summary executions, and that the prisoners may be placed on trial.—Switzerland has stated in answer to M. Favre's circular that she will only deliver up refugees for those ordinary crimes have been proved, and Spain declares that she will not prevent the passage of her frontier, but will rigorously execute the treaty of extradition.—The *Moniteur* says that Felix Pyat and Grousset have escaped in a balloon.

Versailles, 30th: Paris is now quiet, and the population are resuming their occupations. Arrests of insurgents are made without resistance.

The disarmament of the National Guards has been ordered.

PASSENGERS SAILED.

Per Str. *Neera, 27th:*

For Liverpool.—Mr. and Mrs. R. L. King and child; Mrs. Washington; Misses Blaney (2); Mr. Trotter; Professor Crank and 3 children; Conductor Smith and 2 children; Mrs. Campbell and 2 children; Mr. Carr; and Mr. Crowe.

For Suez.—Mr. Kittredge and Mr. A. Thomson.

For Port Said.—Mr. Martin.

Per P. and O. S. S. *Surat*, to Aden and Suez, *27th:*

For Brindisi.—Mr. O. Nölke; Mr. Wm. Shirreff; Major Mellles; Mr. and Miss Currie; Mr. and Mrs. Fenner; Mr. Harry P. Higginson; Mr. D. Ewing; Mr. W. C. Davis; Mr. E. Sequer; Mr. W. R. Onslow; and Dr. E. S. Tribe.

For Southampton.—Mrs. D. Preston and 2 children; Mr. W[illiam]drew; Dr. and Mrs. Jones; Captain Wm. Keir; Lieu[tenant] Captain and Mrs. Strickland and 3 children; Cap[tain] Captain and Mrs. Blunt, 2 children and ayah; Mr. and Mrs. Jas Helm and 3 children; Mr. Wm. Doyle; Colonel and [Mrs.] A lady, child, and European female servant; Quar[ter] Mackie; Lieutenant H. W. Trench; Surgeon [Major] Capt. Higginson; Lieutenant Salkeld; Lieutenant [C. G. Burn] Mrs. Blake, and Mr. Thos. Cartwright.

For Suez.—Mr. Jas Simpson; Mr. Bishop, and Mr. [illegible]

Per Str. *Virago*, for Liverpool, *29th:*

Mrs. Robson and child; Mr. and Mrs. Cruddas and [children] Mr. and Mrs. Hodgert, two children, and native fe[male servant] Colonel and Mrs. Rose and 4 children; Mrs. Cap[tain Maitland] and two children; Mr. and Mrs. Mackenzie and [three children] Mrs. McNeill and three children; Mrs. Middleton [and child] the Misses (two) Middleton; Mrs. Stewart; Mr. [Jackson] Mrs. Dunlop and child.

Per P. and O. Str. *China, 30th:*

For Brindisi.—Mr. Rawlinson; Mr. Gregory; Mr. M[ontgomerie] Mr. R. Hobart; Mr. George Anderson; Mr. J. C. Greenway; Captain D. W. Inglis; Colonel Ewen Grant; Mrs. [Scott] John Flemington, and Mr. D. T. Shaw.

For Southampton.—Lieutenant J. E. Lee; Mrs. Henry [Howell] Mr. W. Brennan; Mr. Clement Poole; Mr. G. [Chamberlain] Forbes; Mr. W. Hudson; Lieutenant C. G. Godwin [Austen] Mr. W. Coyle.

For Suez.—Mr. H. B. Menvel and Mr. S. E. Ca[rtwright].

DOMESTIC OCCURRENCES.

MARRIAGES.

FERNANDES—ABRAHAM—May 25th, at B[ombay]

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